

selves for further preparation for Confirmation. Such as could, came to the class once a week at Mattawa, others living at a distance were visited once a week by the Missionary at their homes, and very earnest and conscientious they were in attaining such rudimentary knowledge as they were capable of receiving.

CHEERING FRUIT IN THE MISSION.—It was most encouraging, dropping in here and there, to find the father and mother, or a grown up son or daughter, committing to memory as best they could the Church Catechism, and quite concerned because "the words won't all stay in my head." However they soon managed if not the words the sense of such instruction as it was thought necessary to give them, and frequently asked if they "knew enough" or were "good enough" and "was I sure the Bishop would not ask them some hard questions." It was amusing sometimes, but it was cheering for there was real earnestness. One often wonders who are the happier, they whose lot is cast beyond the bounds of civilization, (is not that word often much abused?) settling here and there, working hard for their daily bread, yet having enough, and in their innocent and simple lives, free from much temptation that generally accompanies civilization; or they who love all the comforts and ease that prosperity and wealth can give, and settle down in the centres of life and activity, surrounded and beset by all the temptation that civilization can invest.

PALM SUNDAY.—VISIT OF THE BISHOP.—However, we must close moralizing, else we will never arrive at Confirmation. Palm Sunday arrived, and with it the Bishop accompanied by the Rev. Mr. Harvey, incumbent of Stafford. The little church was filled, every seat being occupied. The candidates, twenty in number, assembled at the parsonage adjoining the church, and walked two by two through the vestry to the seats reserved in the church. The service being opened by the processional hymn, "Onward Christian Soldiers. The candidates were presented in the usual way by the missionary, Rev. Mr. Bliss, and the Bishop, seated in his chair before the Altar, administered the solemn rite to each one separately. There were nine males and eleven females, eleven being adults from twenty-one to fifty years—in one instance a father and mother with their daughter and three sons. One of the adult candidates was baptized but two weeks previous to his confirmation. The confirmation service over, the Bishop addressed the congregation delivering one of those clear and forcible addresses for which his Lordship is remarkable—addresses which, while they attract and hold the attention of the most learned, are yet comprehended by the younger and less learned. As was subsequently insinuated, had the address been heard before confirmation, there would have been two more candidates. There are several young people in the village who could not make up their minds to come forward this time. A clergyman can but point out the way, he cannot compel his people to follow it. Indeed it is questionable as to how far a clergyman should press an individual into being confirmed. Teach and exhort them, and pray for them, and leave the rest to the working of the Holy Spirit. Pressure might bring a few more, but from what motive?

A HAPPY FIRST COMMUNION.—Having concluded his address, the Bishop proceeded with the celebration of the Holy Communion, being assisted by the incumbent and Rev. Mr. Harvey. There were nearly forty communicants, the candidates all receiving their first Communion. It may be here mentioned that the C. W. M. A. society of Toronto has presented the church with a set of Altar linen, and the confirmation candidates had purchased from the same society a set of Altar vessels, but they having not arrived in time to be used on this occasion, The Rev. Mr. Harvey kindly brought his set of vessels, else we would have had no celebration. In the evening a missionary meeting was held. The incumbent briefly addressed the large congregation that had again assembled, expressing his great pleasure at having the Bishop present, and the happiness it gave him to present so many candidates at the service they had witnessed in the morning—a happiness, however, that had been clouded the previous few days by the unexpected death of one of the young candidates. After a brief exhortation respecting the duty devolving on them on this occasion, he called upon the Rev. Mr. Harvey, who delivered a very earnest and most appropriate address on missionary work. It is needless to remark that our Bishop always has something new to say, and says it in the best and most effectual way. Frequently as we have heard the Bishop on confirmation and mission work, we each time hear something new, and think the last the best. What pleased the congregation and cheered the incumbent was the hearty congratulations of the Bishop on the increase of success that had attended their efforts during their first years existence as a mission. The church was a neat and most creditable building, though not yet complete, and the parsonage is very

comfortable. He said it was but another proof of the life in the Church—send when and where you will you will find Church people, or make them. The collection amounted to \$10.69. Thus has come and gone the brightest day in the history of this mission. Less than twelve months since there was no church, no clergyman, and, as stated by some, no people here. Now the above account tells a different story.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending March 22nd, 1888.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund*—Yorkmills, \$16.20; West Mono, \$71.64; Credit, \$8.80; Albion and Caledon, \$5.00; Penetanguishene, \$5.65; St. Luke's, Toronto, \$26.85; St. Peter's, Cobourg, \$21.90; Trinity Church, Barrie, \$16.65; Church of the Redeemer, Toronto, \$5.46. *Algonquin Fund.*—Church of the Redeemer, Toronto, 75 cents.

MISSION FUND.—*Missionary Meetings.*—Church of the Ascension, Toronto, \$16.24; West Mono, \$7.31; Newmarket, \$3.35; St. Philip's, Toronto, \$26.58; *January Collection.*—Newmarket, \$12.00; Holland Landing, \$1.60. *July Collection.*—Manvers, St. Paul's, \$1.00; St. Mary's, \$1.64; St. Alban's, \$1.00. *Thanksgiving Collection.*—St. Paul's, Toronto, \$54.05.

WIDOW AND ORPHAN FUND.—*October Collection.*—St. Philip's, Toronto, \$29.51. *2nd Annual Payment under New Canon.*—Rev. Joseph Fletcher, \$7.20.

TORONTO.—Good Friday Services.—In spite of the heavy snow storm raging all day the congregations at the churches were larger than usual, in several were larger than ever known before. This increase of devotion is doubtless one of the happy results of a quieting down of party feeling, than which not even worldliness itself is more destructive of pious habits, the growth of Christian graces and love of the sanctuary of Him who there meets His people.

EASTER DAY.—The services at all the Toronto churches were very numerously attended, and the body of communicants far larger than ever known before. The custom of having an early celebration has now utterly ceased to be distinctive of party, and with one or two exceptions the churches were beautifully adorned with flowers, so appropriate to this season. We trust the Easter vestries will be conducted with calmness and in a spirit of charity, so that the Church may be not only saved from the injury of strife, but blessed by the strengthening of the bond of peace.

GRACE CHURCH.—A Timely Rebuke.—On Palm Sunday, the Rev. J. P. Lewis made a very pointed allusion to an entertainment advertised to take place on Good Friday at the adjoining Wesleyan place of worship. He said he thought the day should be one of sorrowing remembrance and prayer, not of festivity and musical excitement, and offered to buy and destroy any tickets which his people might have been induced to purchase. Nothing more painfully manifests the utter casting off of the holy traditions of Wesley, his Church principles, and love of her ordinances, than this turning the day of our Saviour's crucifixion into a day of money making by concerts and entertainments.

The following trenchant and sensible, though severe, letter was in the *Mail* of 17th inst. The subject is exciting the greatest interest, owing to the new movement being favoured by persons of prominence, who also are the chief official authorities of the Wyckliffe Hall (P. E. D. S.). That a "split" will occur is very generally thought:—

SIR,—"What a queer Church yours is!" is a very common salute now-a-days from an average Presbyterian or Methodist to a Toronto Churchman. "You get an Act of Parliament to enable you to form a Synod, and the members of the Synod laugh at its decrees. Your Synod applies for an Act to obtain reasonable control of property whose income is at its disposal, and prominent members of the Synod use political dodges to defeat the reasonable request! Your Synod issues an order to distribute certain funds according to Act of Parliament, and the temporary controllers of the funds refuse to hand them over! You take great trouble and make much ado about electing a Bishop, as if he were an important personage, and prominent laymen utterly scout his authority! You perform grand and carefully worded ordination ceremonies, and these express words are held up to ridicule by laymen, as if there were no such a thing as ministerial status in the Church of England! You pass resolutions and canons regulating the appointment of clergyman to certain districts called parishes, and any layman seems to be at liberty to disregard all such regulations, setting himself up as of equal if not greater authority than the ordained and licensed clergy of the parish!"

It may be safely asserted that there exists no other Church, society, or organization on the face of the earth in which such a state of things would be tolerated. It is simple anarchy! It is only redeemed from notoriety usually by the small number of persons and their personal insignificance who from time to time display so little principle or conscience as to set at defiance the plainest dictates of law and order. When, however, persons of some factitious public or social consequence choose to play the role of common rebels against authority, it is time to change the Church's tactics, especially if they persist in spreading their spirit of disorder. There are some golden opportunities of demonstrating the existence of order and discipline, and this is one of them. Things have reached such a pass in Toronto that the ordinary policy and practice of the Church of England, "Let bad weeds alone and they will die out of their own poison," is no longer applicable. Now is the time for a firm Episcopal hand, a steady use of the pastoral crook on the wild black sheep of the flock. All lovers of order and law will applaud and sustain the timely interference.

Yours, etc.,

CHURCHMAN.

MIDLAND.—Good Friday was observed here in a more christian manner than formerly. The principal places of business were closed, and there was an improvement in the attendance at the services.

NIAGARA.

HAMILTON.—*Last week in Lent.*—Daily services were held in nearly all the city churches. The Good Friday services were very solemn, and fairly attended. It is a sad pity that a deeper regard is not manifested toward the meaning of that day by Christian people generally, yet we notice an improvement. Popular entertainments are still too frequent, and too much patronized by many from whom we should expect a better example throughout Holy Week.

Church of the Ascension.—The following were subjects of brief addresses in Holy Week, by the Rector:—On Monday before Easter, "The Home at Bethany;" on Tuesday, "God's Garden;" on Wednesday, "Judas the Traitor;" on Thursday, "The Lord's Supper;" on Good Friday, "The Words from the Cross;" on Easter Eve, "The Descent into Hell."

St. Thomas' Church.—The Rev. J. P. Lewis, of Toronto, was the preacher at both services on the last Sunday in Lent, while the Church proposes special subjects from the Scriptures for the devout contemplation of her people towards Good Friday. The preacher also referred to the excellent restoration of the interior of this large parish church, it being the first opportunity of doing so.

St. Luke's Mission.—The Rev. W. Massey, M.A., will take charge of this mission, in Easter week.

HARRISTON.—The Rev. L. Bevan, of Lowville, Halton county, appointed successor to Rev. W. Massey, at Harriston.

St. Catharines.—St. Barnabas.—An eight days mission in this parish was concluded last week. Judging from the large attendance at the daily service and the very deep interest they excited, it has proved a success beyond the most sanguine hopes of its promoters; time however alone can show the real results of the quickening work that has been done. The eloquence and intense earnestness of the missionary, Rev. Chas. E. Whitcombe, his great facility in expounding Bible truth from a common sense point of view, without straining the interpretation as many do, added to his clear elucidation of Church doctrine and Prayer Book teaching, prove him to be singularly well fitted for the evangelistic labour of love in which he has been engaged. At the close of the last service the missionary was presented with an address (beautifully engrossed) embodying the hearty thanks of those who had listened to the exhortations and instructions, and also their hope that a steady increase in the growth of their spiritual life would prove his visit to have been, under God, a great blessing to the parish. The address was signed by the incumbent (Rev. Alex. W. Macnab), Revs. R. J. Moore and F. Howit, the churchwardens, lay-reader, lay-delegates and parishioners of St. Barnabas. Owing mainly to the liberality of friends in England a handsome rood-screen has lately been erected in the church, which adds greatly to the appearance of the interior. On Easter Day the choir was for the first time vested in cassocks, the generous donation of Mr. and Mrs. H. Marshall, of St. Catharines. New linen surplices have also been provided for the choir through the labour and zeal of the St. Barnabas Women's Guild.

METCALF.—clearing in 1 Travelling from journeys and most robust from pioneer tory. The Mission of B affected the l as to compel active duties people to wh that the labo presented his flour, a load of \$18.70 in cash clergyman.

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